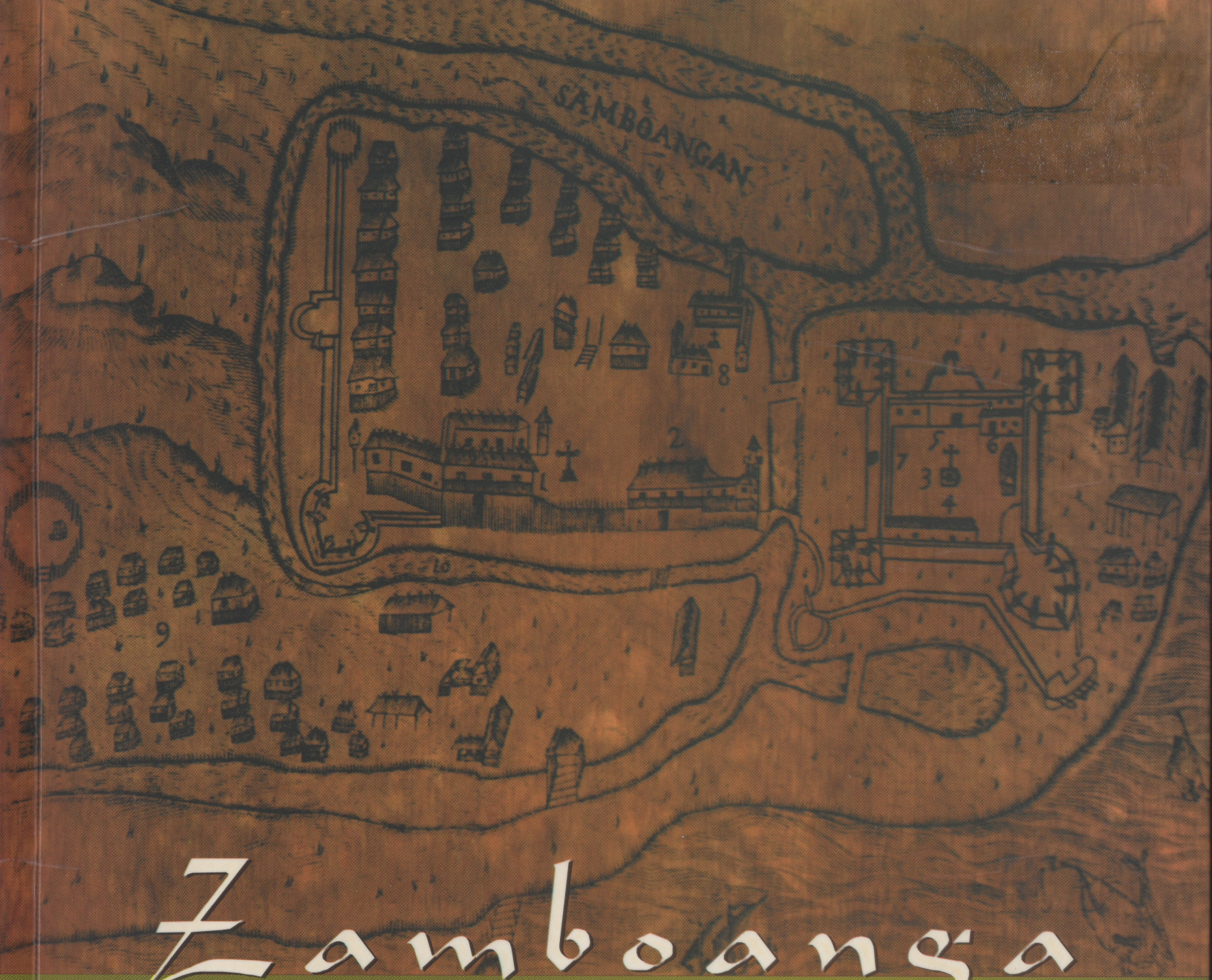
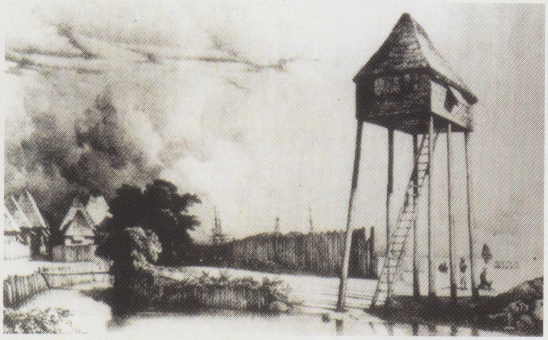


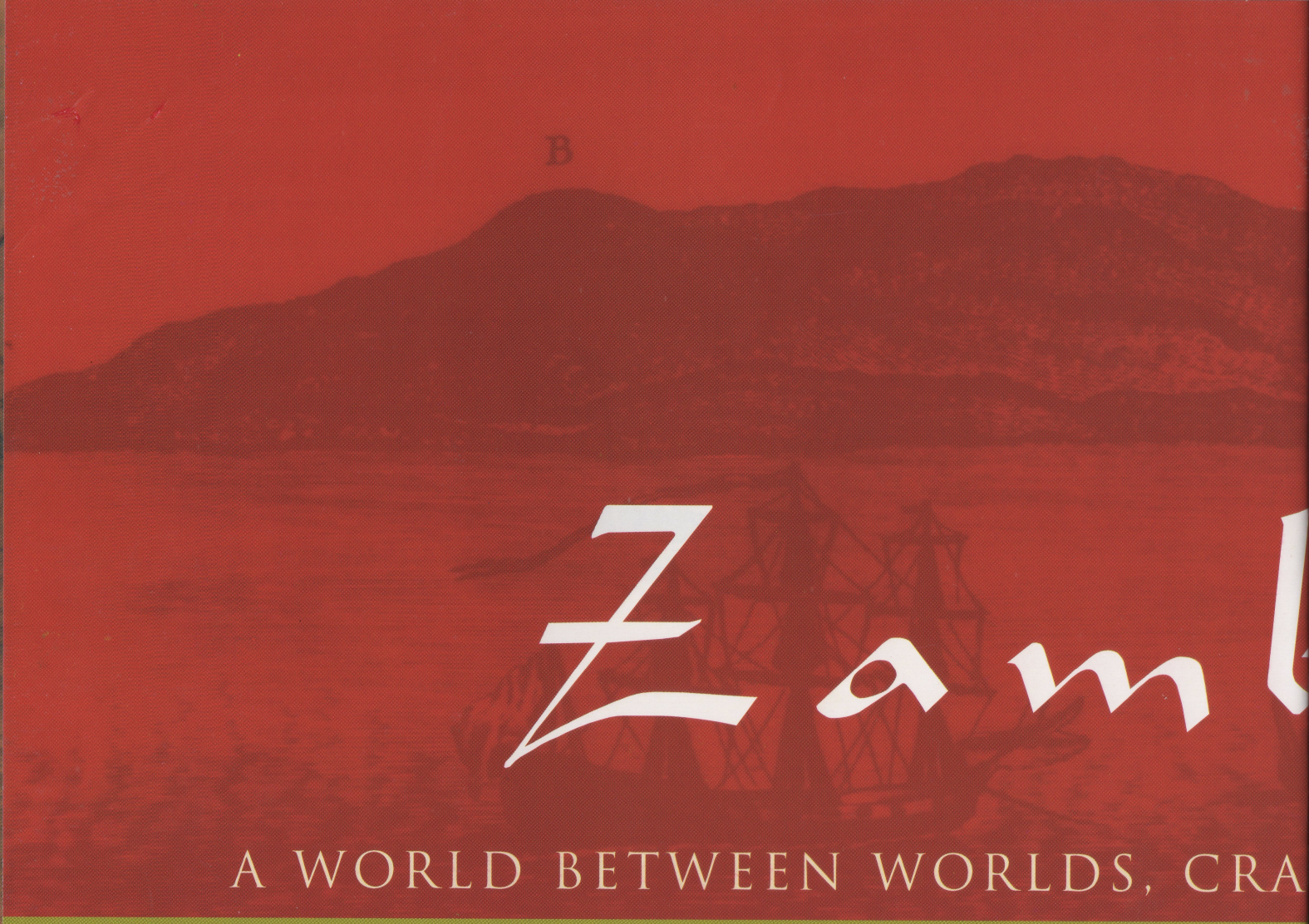
Zamboanga

A WORLD BETWEEN WORLDS, CRADLE OF AN EMERGING CIVILIZATION

by Felice Noelle Rodriguez

Fundación Santiago has produced eight traveling exhibits on Philippine history and culture since its inception in 1993. Established as a non-stock, non-profit private organization, its efforts and resources in the fields of cultural and rural development are geared towards helping realize the vision of a Filipino nation where the citizens know themselves and can support themselves.





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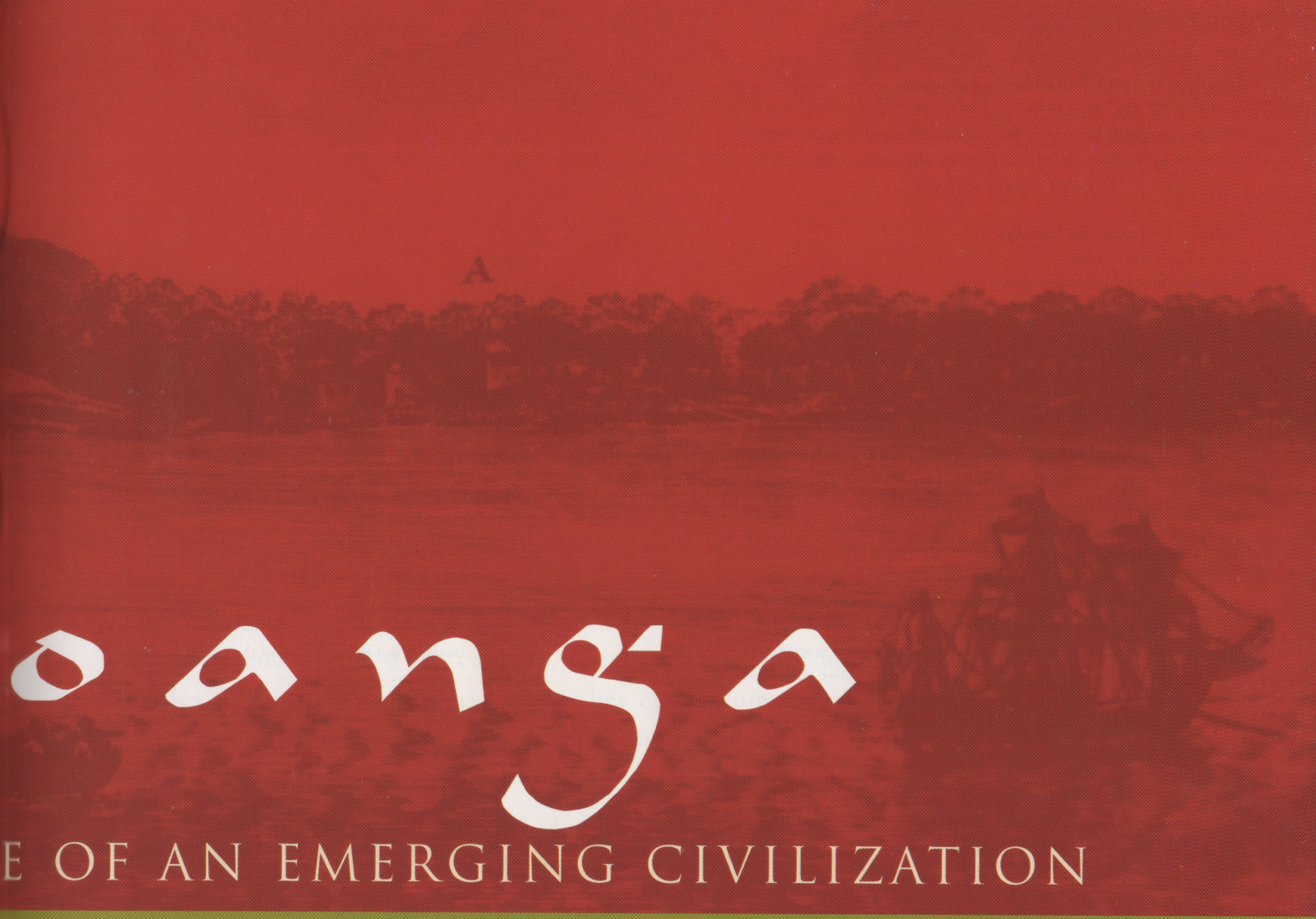

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E OF AN EMERGING CIVILIZATION

by Felice Noelle Rodriguez

FUNDACIÓN SANTIAGO

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Philippine Stock Exchange Centre
Exchange Road, Ortigas Center
1605 Pasig City
Tel. (632) 6310715
Fax. (632) 6310741
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Proceeds from the sale of this book will help fund the endowment for the Institute of Cultural Studies for Western Mindanao (ICSWM), Ateneo de Zamboanga University.

The ICSWM was established in October 1990 – a step in the realization of the Ateneo de Zamboanga's commitment to assist people of the region in accepting and working within the reality that ours is a multi-cultural and multi-religious society. As an educational institution, the Ateneo de Zamboanga has the unique opportunity to help overcome the ignorance, prejudices and animosities of the past. It can help form positive attitudes that are essential for the unity of the diverse groups in the community so they may live together in peace. It is for these reasons that the ICSWM was created.

The thrust of the ICSWM is in line with the direction throughout the world of the Society of Jesus, which shows a keen interest in activities that promote inter-cultural and inter-religious dialogue.

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Two institutions believed in the project and helped fund its research and the setting up of the exhibit:

Fundación Santiago

and

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Colleagues and friends read and gave comment to the script before its actual output: Fr. Jose Arcilla, SJ, Fr. Jose M. Cruz, SJ, Jojo Hofileña, Mike Montesano, Danny Reyes and Jim Warren.

A number of people helped in the research of the photographs, setting up of the exhibit, and getting this book printed: Albert Causo, Joseph Climaco, Sweedy Veloso, Cherry P. Alanguilan.

The magnificent exhibit and book design was done by the artist Felix Mago Miguel.

Messages

The combination of a multi-cultured city, *Zamboanga: A World Between Worlds*, and the insights of a young and distinguished historian from Zamboanga City makes for a treasure of a book, a wonder of viewing and reading.

The spirit of the city, with its roots from a time even before the Spaniards came, until the end of the 19th century, speaks of a culture with bright colors and soft shades. Who the people were, where they came from and how they lived together is a story that should be known and remembered by all Zamboangueños.

This small book originated as a set of large two-meter-by-two-meter panels exhibited at the Fort del Pilar Museum in February 2001. The panels are now a traveling historical presentation for schools in Zamboanga City.

Our thanks to Dr. Felice Noelle Rodriguez for producing such a wonderful picture and words presentation, capturing the spirit of Zamboanga Hermosa.

William H. Kreutz, S. J.
President
Ateneo de Zamboanga University

The history of Zamboanga, its people and Chavacano, its dialect, is a story reflective of a unique culture that Zamboangueños are truly proud of.

Dr. Felice Noelle Rodriguez, a Zamboangueña, eloquently pays homage to her roots by painstakingly showcasing into print the city's rich history and its people in fine imageries of symphonic collages and essays.

This book features the city's Castillan vivacity and beauty. The efforts of Dr. Rodriguez will no doubt develop a better understanding among people and will manifest an ascendancy of unity and appreciation of each other's cultural contributions to our beloved Zamboanga.

Maria Clara Ll. Lobregat
City Mayor
Zamboanga City

I believe that many of our endeavors are more likely to succeed if they are not only forward-looking, but also solidly rooted in the collective wisdom of the past.

Such has been the case with Fundación Santiago and its cultural heritage projects. For the past decade, we have made several firm strides along our path of fostering a strong sense of national identity. Our efforts to disseminate historical data bore fruit with a series of travelling exhibits, with *Zamboanga: A World Between Worlds*, being our eighth. Dr. Noelle Rodriguez spurred us to produce this visual kaleidoscope to provide young and old Chavacanos the opportunity to view, learn, and appreciate this peninsula's historical legacy. This subsequent publication brings to a wider audience an evocative documentation of a proud, glorious heritage.

Our ultimate vision in Fundación Santiago is that of a country whose people have a strong sense of their collective self, even if the very fabric of the Filipino nation is made up of many diverse cultural threads. We thank Dr. Rodriguez for helping us in our efforts, and Zamboanga, for believing in our vision.

Pedro E. Roxas
President
Fundación Santiago

Foreword

It was through helicopters, and many years ago, in the seventies, that I first came to know the terrors of war. From one moment to the next, helicopters were flying over Zamboanga city, transporting maimed bodies from the battles in Basilan. We would hear them whirring overhead and run to the Zamboanga General Hospital, trembling to see the wounded, the dead, and to listen to whispers of bloody sieges.

When the violent clashes between the Moro National Liberation Front and the Philippine Army grew more aggressive and frequent, the displaced and the frightened would flee, some of them stopping briefly as evacuees in Zamboanga city. From my grandfather's farm in Basilan, some of them set up temporary shelters on a vacant lot beside our Zamboanga house. Those were days when the family compound would be transformed into a playground, with children slipping in for the moment's thrill, ignoring the sounds of war.

I grew up wondering what caused such things.

It is this nagging curiosity that has pushed me to look at Zamboanga society in all its complexity. Such experiences as a child made me long to listen to a narrative of the city. I was seeking to understand what sparks a war or what tender touch brings back peace.

Remnants of things past remain but no one speaks of them. There's the language we speak, Chavacano, shrugged off so easily as "bastardized Spanish"—a creole tongue. There's Nuestra Señora del Pilar, the Spanish fort, its statue of the Virgin Mary gazing quietly at the slow unfolding of a place from a simple altar to a chapel. These things we have seen as children, uncomprehended, unexplained, their narratives left as story fragments. And in

classrooms, we continue to listen to the story of our nation's birth; yet again, to one which says nothing about how Zamboanga has been always part of the struggle.

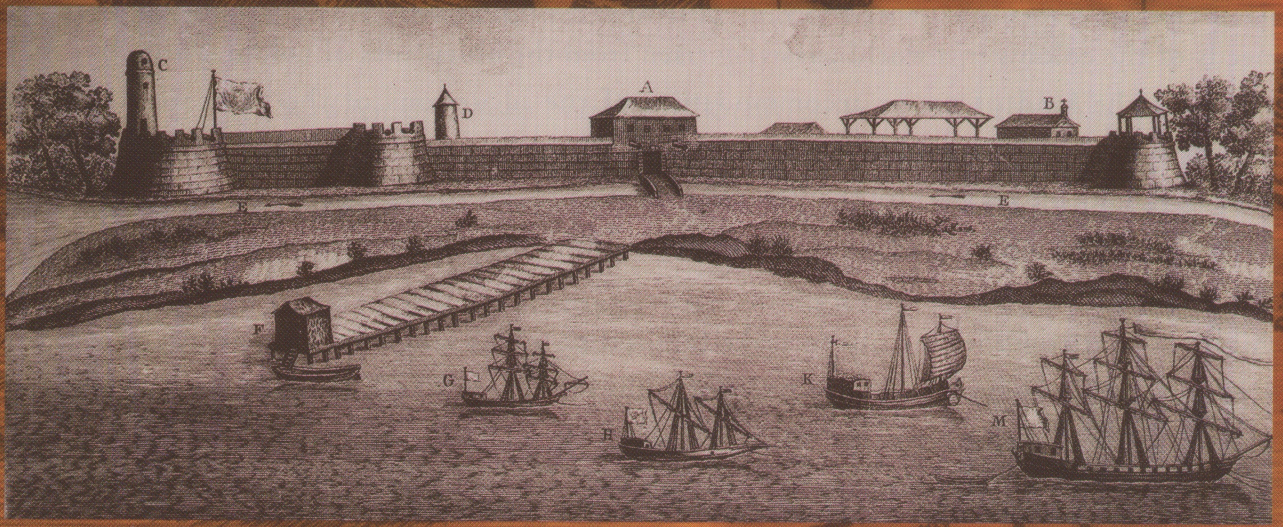
This city that rose from a garrison can be viewed as the exemplar of a world that emerged as a response to the needs of the colonizer, a world passively risen from the blueprints of colonization. But its history also stands for the kind of native accommodation of the incursions of the colonizer that allows for the emergence of an other world, a world that is the invention of the native on the circumstances of colonization. Zamboanga is the city that stood faithful and loyal to the experiences of its native populace. It is a testament to the inventiveness of the native culture in the face of change and adversity.

The exhibit was put together mainly to make familiar to Zamboangueños in narrative form the many images of our city. Zamboanga history is not only one of war and conquest but also of multiple encounters. Cultural encounters are often exhilarating as they are violent. Chavacano culture is as vibrant as the rich colors glowing in these photographs and texts. It speaks of borrowings and sharings: the Subanun, Kalibugan, Samal, Bisayan, Kapampangan, Tagalog, Yakan, Spanish, and other heritages getting to know one another.

Somewhere in these encounters, a wedding takes place and where the creative spark touches the wick, new languages and cultures are born afresh. In knowing our traditions we become as readers and viewers more self-conscious in how we construct our stories of place, culture and identities.

I dedicate this exhibit to all Zamboangueños in the hope that we may seek peaceable difference in our society.

Zamboanga



Zamboanga Fort: Sketch of view of the fort, with war vessels in foreground
[from Sonnerat's "Nouvelle Guinee", 1776. 130. (Quirino Collection)]

Zamboanga is an enduring testimony to the creative energies of diverse communities who fashion themselves into a single society and culture.

18th century lithograph of Zamboanga.
[Orendain, Antonio., ed. Zamboanga Hermosa: Memories of the Old Town. (Makati: Filipinas Foundation) 1984, p.82]

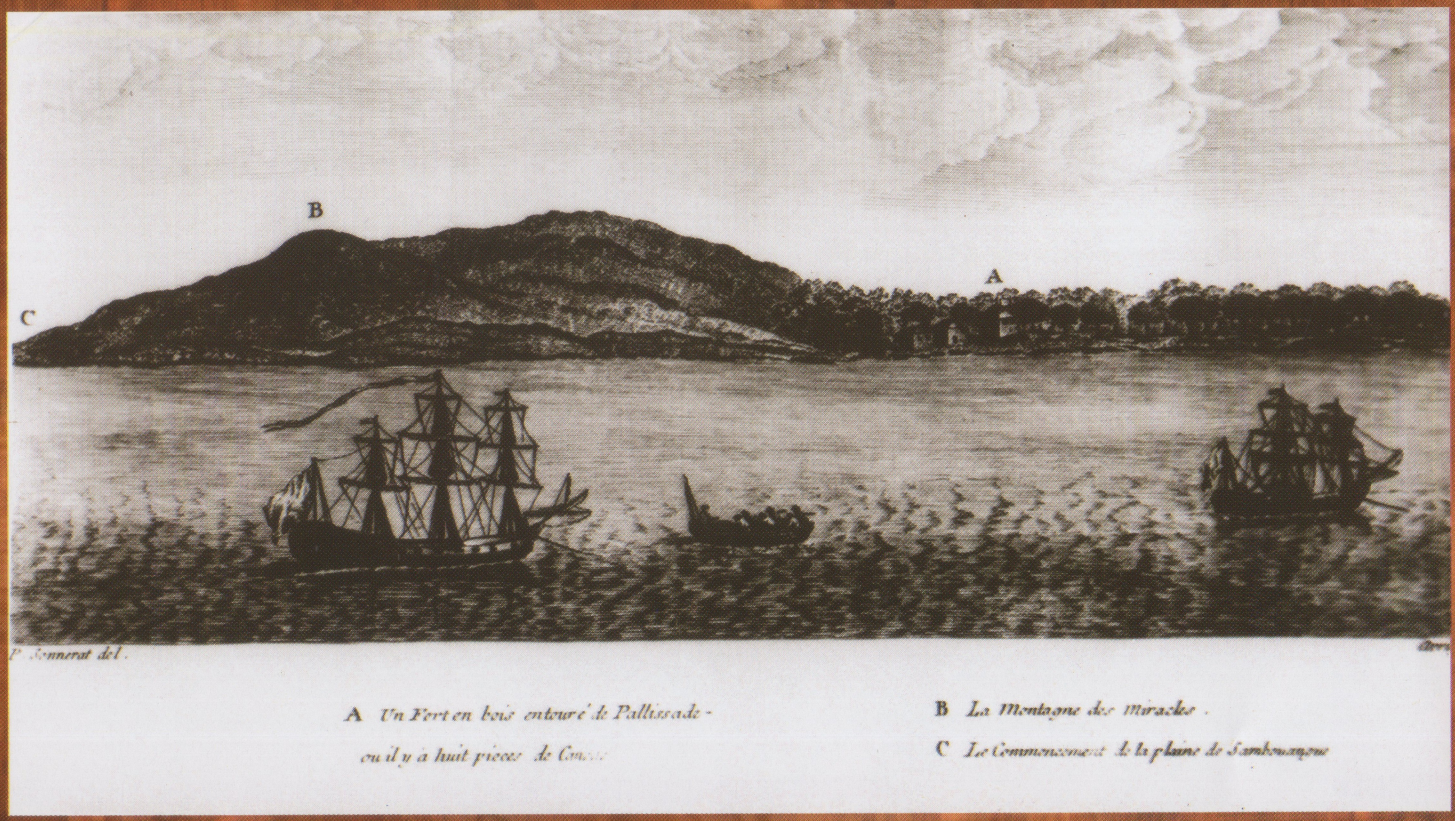
The establishment of a Spanish fort in their midst occasioned the coming together of various people: the Spanish soldiers and their troops from the Visayas and Pampanga, the Lutaos and Subanuns who settled near the fort for protection, and the runaway slaves from Sulu who took refuge in the city.

The First Fort in La Caldera (1597)

The Zamboanga peninsula was part of Southeast Asia where slave-raiding was the primary way for communities to increase their capacity to produce their food and other needs.

In those parts of the archipelago where the Spaniards succeeded to establish their colonial rule, the colonizers put a halt to raiding. In much of Mindanao where the local inhabitants resisted Spanish domination, slave raiding continued.

In order to stop the raiding on the coastal settlements in Luzon and Visayas a pallisaded structure was built at La Caldera along the seacoast of the peninsula. This fort would only last two years. In 1599 it was abandoned when the garrison was called to protect Cebu from a perceived threat of a British attack. With the fort now abandoned, the raids resumed.



Caldera: Line etching of village in Zamboanga
[from Sonnerat's "Nouvelle Guinee", 1776.127.
(Quirino Collection)]

The Spanish Return (1635)

About forty years after a fort had been built only to be quickly abandoned, the Spaniards realized once again the necessity of constructing a fort at Zamboanga to prevent the penetration of the raids into Luzon and the Visayas. In 1635 another fort, this time made of stone, was built.

Captain Juan de Chavez from Cebu set sail in early 1635 with 300 Spanish and 1000 Visayan troops and two Jesuits. Under the supervision of Fr. Melchor de Vera, S.J., the fort's cornerstone was laid on 23 June 1635.

Mapa de Filipinas del Jesuita P. Murillo Velarde. (Manila) 1734
[The Archives of Philippine Province of the Society of Jesus]

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The First Peoples

Zamboanga Magay Barrio, 1902
[University of the Philippines Library, 1971]

The original inhabitants of the Zamboanga peninsula were the Lutaos and the Subanuns. When a Spanish fort made of stone was built in 1635, they settled near it to gain protection from the annual raids that befell them.

Puerto de la Caldera
[Lámina IV. De la Misión de la Compañía de Jesus en Estas Islas. El Archipiélago Filipino: Colección de Datos Tomo I. (Washington: Imprenta del Gobierno) 1900, ff.482]

Eventually, they assisted the Spaniards as military auxillaries as in the campaign against Sumuroy in Samar.

The Spanish Abandon Zamboanga (1663)

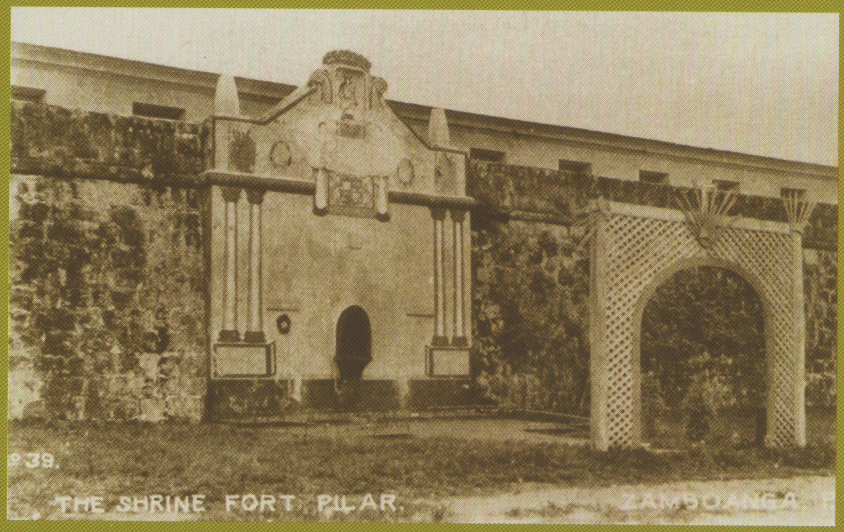
On 17 June 1663, the garrison of Zamboanga was called to defend Manila from the threat of a Chinese invasion by Koxinga.

The fort was left to the care of Don Fernando Makombon, the Christian datu of the Lutaos. But the fort was effectively dismantled.

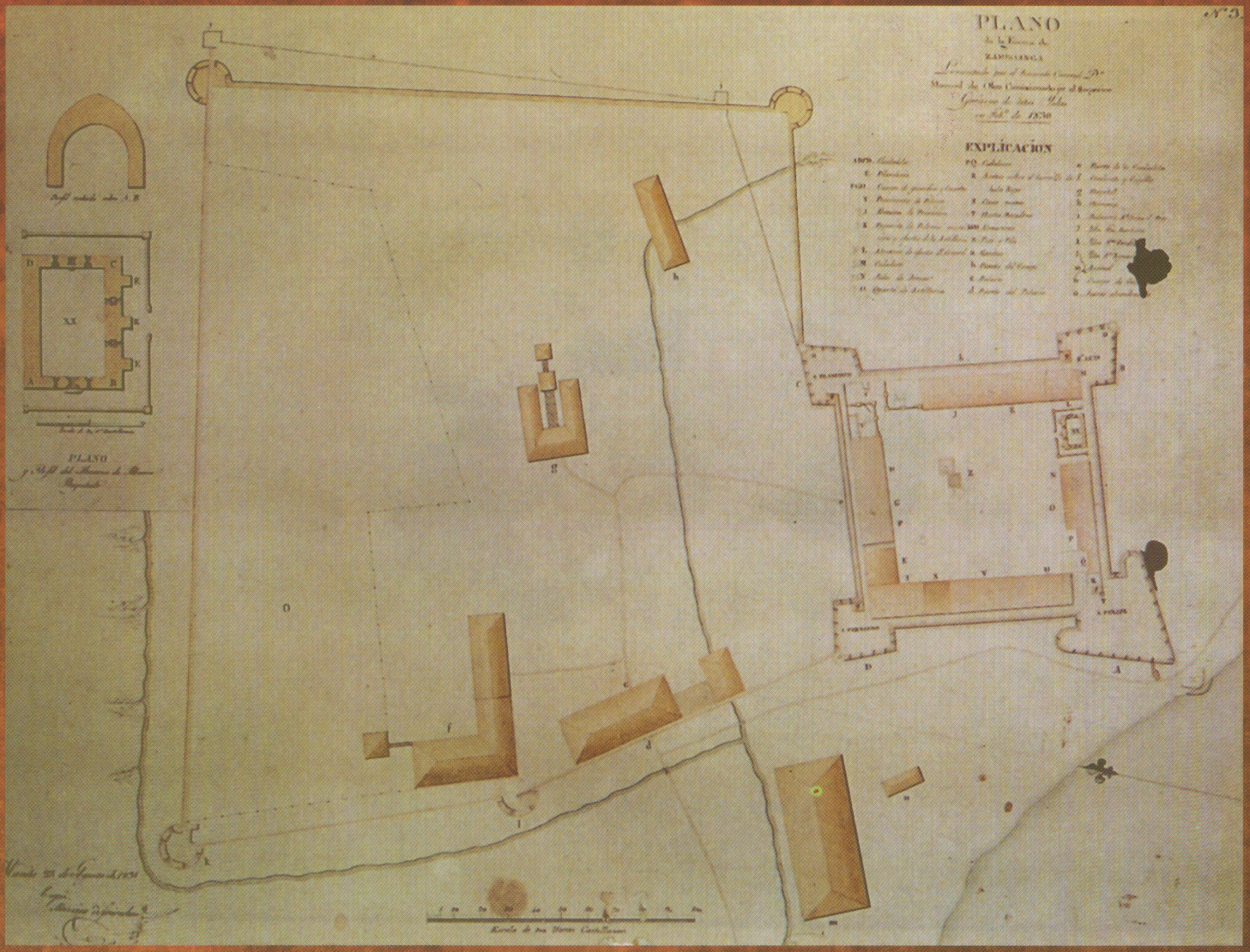
Zamboanga: Lithograph of a view of Zamboanga anchorage in 1876.
[Diario de Manila. Madrid, 1876. 5 (Ayala Archives)]

The Spanish Return (1718)

About fifty years later, the Spaniards returned to restore the fort that they had earlier abandoned. At this



reestablishment, they invoked the aid of Nuestra Señora del Pilar de Zaragoza, to whose protection people to this day credit the survival of the city.



Zamboanga: Lithograph of a view of Zamboanga anchorage in 1876.
[Diario de Manila. Madrid, 1876. 5 (Ayala Archives)]

The Tausug and Samal Balangingi Raiding System (18th-19th Centuries)

The fort stood in the midst of renewed slave raiding. By the 18th century, the Tausug communities in Sulu entered into formal trade relations with the English and the Chinese. They provided their trading partners with such goods as bird's nest, sea cucumber (tripang), and mother of pearl.

To obtain the necessary manpower to gather these trade goods, the Tausugs and their slave raiders, the Samal Balangingi took slaves from coastal settlements in different regions.

Vigia or watchtower at Zamboanga built by the local inhabitants for coastal defense. Such towers were common features in most coastal villages in the Philippines in the late 18th and 19th centuries.

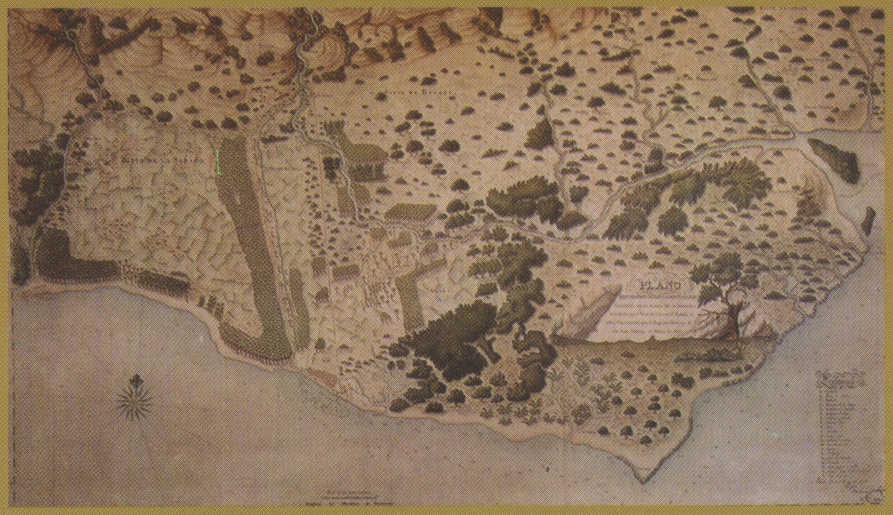
[M.Durmont D'Urville. Voyage au Pole Sud et Dans L'Ocanie, vol 2, 1837-40. P1.143. Warren, Francis James. The Sulu Zone, 1768-1898: The dynamics of external trade, slavery, and ethnicity in the transformation of Southeast Asian maritime state. (Quezon City: New Day Publishers) 1985, fig. 8]

Different routes after 1848 due to blockades and steamboats

[Cojuangco, Margarita de los Reyes. Kris of Valor: The Samal Balangingi's Defiance and Diaspora. (Manila: Manisan Research and Publishing Inc.) 1993, pp.80-81]

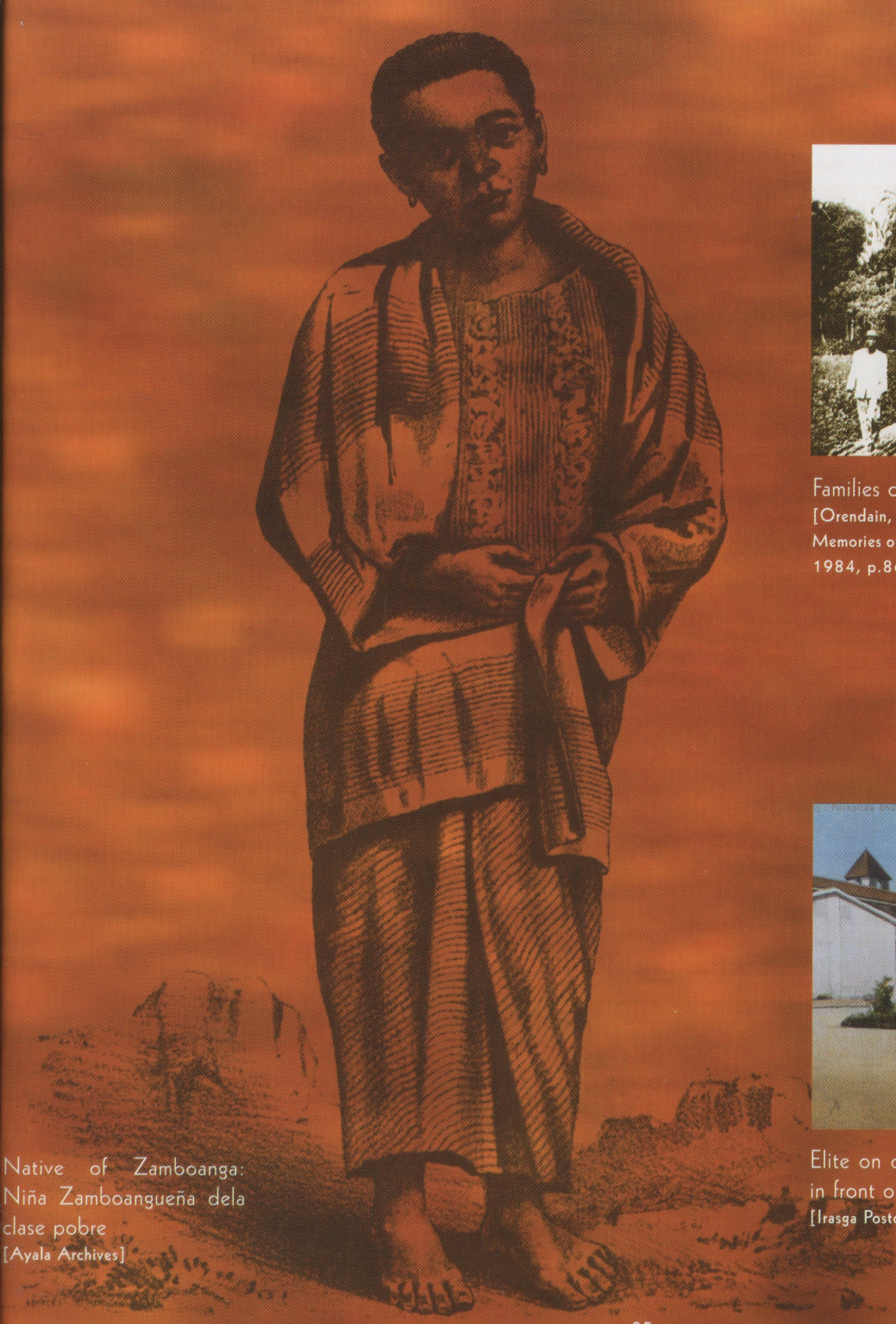
Zamboanga as a Destination for Slaves who Escaped (18th-19th Centuries)

Those who could not bear their enslavement tried to liberate themselves through a variety of ways, including escape. Due to its proximity to Sulu, Zamboanga was a



1831 (Num 67) Zamboanga (Filipinas). Mapas generales. 1:14000
[Cartografía y Relaciones Históricas de Ultramar. Tomo X: Filipinas. (Madrid: Ministerio de Defensa, Secretaría General Técnica) 1996, p.143]

favored destination. Runaway slaves sought refuge there with the hope that the Spanish would protect them and restore them to their homes. Unfortunately, they only suffered a second captivity. The return to their homes was delayed and they were employed to labor in the fortifications, manufacture salt, collect firewood, and tend the carabao. Some women were forced into prostitution.



Native of Zamboanga: Niña Zamboangueña dela clase pobre
[Ayala Archives]

Families coming down to the Poblacion
[Orendain, Antonio., ed. Zamboanga Hermosa: Memories of the Old Town. (Makati: Filipinas Foundation) 1984, p.86]

Elite on carriage being pulled by a man in front of church.
[Irasga Postcard Collection]

The Emergence of the Chavacano Language

The runaway slaves who sought refuge in Zamboanga were incorporated into the lowest strata of society. They came together in communities with other dispossessed members of Zamboanga society. Without a common language, they created their own. Taking elements from the language of the conqueror and from their own native tongues, they created a language with its own set of words and rules that is used to this day. In this way, a silenced community found their ability to speak once again.

Ayala, where this group photo of Spanish and Chinese Mestizos was taken in 1895. According to Dean Worcester, this class of Zamboangueños were offspring of slaves who escaped from their Muslim captors and sought refuge in the Ayala district.
[Orendain, Antonio., ed. Zamboanga Hermosa: Memories of the Old Town. (Makati: Filipinas Foundation) 1984, p.86]

The Creation of Settlements (19th Century)

Banished from the Spanish colonies in 1768, Jesuits entrusted the converted natives to the Recolletos. When the Jesuits returned to Zamboanga in 1865, they sought to intensify missionary work in the city and continue their ministry inland among the Subanuns.

The Jesuits made a demographic study of the native communities and gathered them into larger communities which could be supervised more easily. New communities flourished and the natives were taught to live according to Catholic and Spanish ways of life. In reality, both the locations of towns and the forms of the Christian way of life practiced in them reflected subtle processes of interaction and negotiation between Subanun and Spanish worlds.

F.Quintana's Travels in the Peninsula, 1890's
[Cartas de los Misioneros de la Compania de Jesus en Filipinas, Cuaderno 10. (Manila: Establicimiento Tipografico de J. Marty) 1985]

Escuela de Mercedes (En construccion)
[Lámina XXV. De la Misión de la Compañía de Jesus en Estas Islas. El Archipiélago Filipino: Colección de Datos Tomo I. (Washington: Imprenta del Gobierno) 1900, ff.342]

Bólong (Península de Zamboanga): Procesión de Indígenas
[Lámina VI. De la Misión de la Compañía de Jesus en Estas Islas . El Archipiélago Filipino: Colección de Datos Tomo I. (Washington: Imprenta del Gobierno) 1900, ff.256]

From Settlement to Consolidation

These settlements eventually became Zamboanga City. The interaction of Spanish soldiers and native troops, runaway slaves and indios in the Spanish fort, as well as the

coming together of the Subanuns to live with exemplar indio Christian families, created what is now known as Chavacano culture. The native populations assimilated elements of a foreign culture and used them to create a new culture of their own. From the interaction of many worlds Zamboanga City rose to form a unique and distinct world.

Zamboanga, Plaza
[Rodriguez Postcard Collection]

Zamboanga map in the 19th century
Eighteenth century Zamboanga was divided into three sections: the Pueblo Viejo,
Pueblo Nuevo and Magay.
[Orendain, Antonio., ed. Zamboanga Hermosa: Memories of the Old Town. (Makati: Filipinas Foundation) 1984, p.102-103]

Street in Zamboanga
[Irasga Postcard Collection]

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Dr. Felice Noelle Rodriguez chairs the History Department of the Ateneo de Manila University. She has collaborated with Fundación Santiago on a number of its traveling exhibits on Philippine history. These include *La Solidaridad: Ang Pahayagan ng Propaganda* (1996), *Ang Kasunduan ng Biak-na-Bato* (1997), and *Kasaysayan: Birth of a Nation* (1998).

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